

surprisingly pure, in spite of all cultural influences. But in the social and political area, most has been irreparably lost.

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Capitulum I

The Body and Its Care

A. The external appearance of a Hottentot has little that is attractive. The posture of the body of neither the male nor the female of any age has the dignity that is usual among the Herero in youth and early manhood. The tall, slim form of the Herero has a well developed musculature in the male sex and in the female sex a moderately developed Panniculus produces beautiful forms and symmetry. This naturally heightens the attractiveness of all motions in the case of the youthful body. Only [174] a strap girdles the loins of the Herero in youth. A knee-length skin shirt covers the front and the seat, but with every step the entire line of the thigh, the slim hip line and the transitions to the groin are revealed. The body of the Hottentot is too small in spite of its good proportions and normal muscular development, and it is usually so distorted by scraps of European clothing that its movements have no charm. The motions of the female bodies are somewhat clumsy because of an oversized seat and young girls who lack this ornament are quite unsteady in the movements of their limbs. [Picture. A young Herero woman (compare the figure of an older Hottentot woman on page 180)].

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[516]

[291]

The limbs themselves are more delicately formed. Their hands and feet are smaller and thinner than is usually the case in adults of our race and in South Africa are only surpassed by the miniature limbs of the little Bush women.

That part of the body which we know best in ourselves and others and by which we form our first judgment of a person either consciously or unconsciously, is the face. The physiognomy of the Hottentot, although ugly, attracts our attention in two ways: It is always interesting to observe spiritual animation in this strange mirror, and even more so when we become better acquainted with it through the years. And then it is a strange feeling to apply the concept of the animal species which is prompted at first glance by the contrast of our features and theirs to our own race.

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A closer comparison*, taking into account the areas that correspond and

*Measurements will be given in another place.

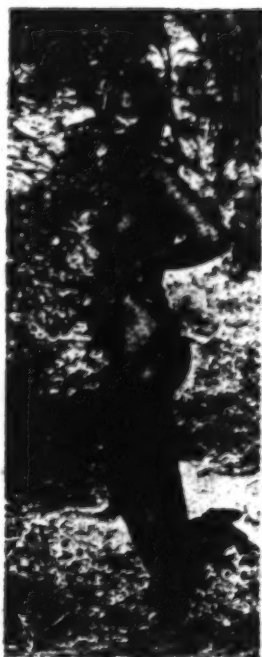
The following accounts concern only the living body.

$\frac{1}{2}$ [see p. 88. - Analyst]

[p.174]

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● 171



A young Herero woman (compare the figure of an older Hottentot woman on p. 8(B))

[P178]

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● 171



Herero, about 20 years old.

[179]

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• 171



Herero, about 20 years old (the same person that is pictured on p. 7(A)).

seat, their legs slightly bent and half spread out in front of them. 516
The upper trunk is bent slightly forward, the back curved, the out-stretched arms rest with their elbow joints on the knees or are crossed on top of each other under the knees. I can still see them today, as I did so often then, sitting around the evening fire, their hands spread out over the warming logs as if blessing something, their heads leaning back to let the smoke pass by. The winter mornings are quite cold. Then they turn towards the early morning sun in a remarkable position: they spread their legs as far as they can so that even the flat under parts of the legs will receive full sunshine and no limb will cast a shadow on another.

If they are in a good mood, they praise the beneficence of the rising sun in their own pictorial language. Half singing and half declaiming they repeat many times: "gabú aib gye /gírīb ōaba, sores gye ti ōasa," i.e. the cloud shadow is the son of a jackal (scornfully), the sun is my daughter."

C. Expression of Emotions

The male Hottentot imposes a certain reserve on himself either from cleverness or from consideration. In the female sex, where this reserve usually disappears, a comparison with the Herero woman shows great differences. The facial expression of a Herero woman is masked by a brown, earthy, fatty salve, with which the face as well as the rest of the body, the leather clothing and the three-pointed cap is rubbed. Such a woman, when she is listening to the conversation of those sitting around and is leaning motionless against the clay hut, seems to be made from the same dark clay which suddenly comes to life when the whites of her eyes and teeth light up at a word that concerns her. 201 [157 171]

A Hottentot woman is never this quiet; if the conversation is solely concerned with objects which take up her attention more than usually, she gesticulates vivaciously. If passion is the chief concern (even if it is only alive in her memory), then scarcely any part of her body is still: the upper part of her body is now bent forward, now sideways, her arms wave back and forth in front of the listener's face. Sometimes she points with ridiculous clarity to the wall of the hut to indicate the distant setting of the tale, sometimes the index finger of her [183] right hand will be balanced in the hollow of the left to aid in the explanation. 201 521

Making butter, //nubu, is done in the following way: the sour milk is poured from the wooden pail into a calabash, aba-s. This gourd flask, the narrow opening of which is closed with a wooden plug, is rolled at a slant on a soft base that is usually made of skins. This is done in the bright sunlight or near a fire. After rolling for about three hours, the gourd is finally moved so slowly that the butter can collect on the top. Then the fluid is drawn off and drunk, and the butter, aba//nu/i-b, i.e., calabash fat, is piled in a wooden pail (!kzao, verb); it is eaten either fresh (*!kzao//nu/i-b) or fried (*/ge-be//nu/i-b). 415
252
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To increase the amount of butter the fresh thicker roots of a plant which resembles in habitat a *Portulaca* of the Kalahari is placed in the milk calabash. Because the body (/kzāb) of the plant is well covered (!za) with hairs (/ū-!gu) it bears the name /ū-!za/kzā-s. 234
252
[824]

The mashi a madila of the Bechuans corresponds to the */hu-nin/hu-ni-milk of the Hottentots. The fresh milk is poured into a similarly-named calabash which has an opening cut out the width of a hand and is left standing for about two days until it is curdled, leaving a watery sourish fluid at the top and a firm mass at the bottom (!hare-b). 171
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252

[188] The wooden milk pail (//hoē-s) is preferably carved from the wood of a willow-like tree (!hūi-b) that grows abundantly in the Orange River wadi. A handmade funnel, //kzaru-s, also seems to belong to the original dairy utensils of the Hottentots; I did not get a chance to see it. 415
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Fresh goat's milk is the chief food of the Hottentot children; the adults also drink it first in order to keep the cow's milk for butter. 234
262

In addition to game from hunting and the products of cattle raising there are many foods of "the little people" as they might be called, which the Hottentot seeks in the wilderness or obtains by chance. An impoverished, nomadic folk has to rely on gathering its food in such a manner. [855]

There are no mammals that the impoverished Hottentot will not eat: mice; hares; rock rabbits; porcupines, "dwarfs" (probably *Cynictis penicillata* G. Cuv.), wildcats and jackals; I saw them all put in the cooking pot. Even hyenas are eaten. Eating their heart is supposed to make one extremely sleepy, a superstition that evidently originated from the heavy daytime sleep of the hyena. 262
136
[825]
[827]

252 [Picture. Basket Sieve of the Topnaars, 1/3 natural size, Nara
262 Whisk, 1/5 natural size. Nara Cake, 1/4 natural size.]

415 Each fruit contains about 250 seeds. They remain in the sieve,
137 are spread out to dry and loaded into sacks. The soft inside of the
kernel can be bitten out of the shell and is just as tasty as it is nourish-
ing. Most of the seeds are crushed along with the shells, in a large
strong wooden cup, to a brown mass that is like coarse meal. [200]
This is formed into bite-size pieces by hand and eaten without any-
thing else added.

[224] The cup for mashing *hai-os (the one depicted here, was carved
[171] from the wood of the ana tree [Acacia albida Del.] by a Hottentot)
resembles the wooden vessel in which the Boers and the Bastards crush
wheat and perhaps stems from it. The pestle, //õ-ab (- arm) comes
[42] from the wood of the giraffe acacia [kameeldoorn]. The other
Cucurbitaceae (for example, Cucumis, Citrullus and Coccinia) of
137 Namaland are inferior to the nara. Of the gourds, which they call
252 tsa/ma-b, the Hottentots eat only the sweet kind with its meat.

262 Only the cattle eat the foliage and fruits of the bitter kind,
*so-robe-tsa/ma-b (Citrullus colocynthis L.). The Bushmen eat its
seeds. On the other hand, gourds are decisive for the life of man and
beast in large sections of the Kalahari (see above). [Picture. Pestle
for nara seeds. 1/3 natural size.]

Of the edible tree fruits, in addition to those of the rasenki bush
[Zizyphus mucronatus Willd.] and of the black ebony tree, the "wild
fig," /no/ma-s, and the seeds of an Anacardiaceae, a taai bush,
(Rhus celastroides Sond, called !a-nas) should be mentioned. We will
become acquainted with the fruits of the Grewia flava D.C. (called
!au/s) in the Kalahari.

[222] c) The resourcefulness of the Hottentot in his search for food,
must have led him long ago to the discovery that certain ants gather
seeds that may also be consumed by humans. Thus large black ants,
that are not yet classified, gather the seeds of the Augca capensis Thbg.
which, enclosed in wing-shaped laminae, are set fan-shaped in the
ribbed fruits. The Hottentots plunder the stores of the ants ("ant food"),
roast the seeds in a pan, crush them with stones and eat the meal.

Especially prized are such ant stores that consist exclusively or
predominantly of seeds of the Aristida grasses. Such a supply of grass
is called tsa-/mab. The women boil them with milk to make a
porridge.

flat iron awl. The awl was placed on a slant so a path for the thread would be held open. A reed was threaded instead of a needle and then worked into the opening. The Little Namaland people call this reed /kʏo-rereb, but the Topnaars use this word to designate the end of the bast thread that is threaded into the bone needle.

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When a few thousand reeds are lined up in this manner, they are pierced and sewn again in reverse order a few centimeters from the first row of sewing (see the arrows in the illustration). This is repeated in alternate directions until each meter long reed is pierced 16 to 18 times.

The free ends of the reeds are now bound together as the picture shows either in pairs or in threes and tied to the outer sewing thread all along the mat. Whatever part of the reed sticks out beyond this hem is cut off evenly with a knife leaving an amount the breadth of a finger. [Picture. Piercing and Hemming the Mats (Plan). a) Reed, b) Sewing Thread, c) Hem Thread.]

The mat is now ready for use. It is generally called /haru-b (3, st.). A mat called /gū/b is prepared from considerably longer and stronger reeds.

The length of the mat varies with the size of the hut (it must span the whole dome in one piece) and depending on the mat's position on the dome, is between 4 and 8 meters long and not quite 1 meter wide.

The reeds in the mat are placed only sufficiently close together to keep out direct sunlight. They let in enough scattered rays through the cracks to light up the hut pleasantly and also enough air to ventilate it. In comparison, the clay hut of the Herero is gloomy and dank but offers better protection against the rain. Only when it drizzles slowly and the mat has time to swell do the reeds contract to form a rainproof roof. [231] A mat lasts 10 to 15 years. When it reaches that worthy age it is called /ha-mi.

c) The mat is fastened to the framework with straps or bast threads to the loops of the sewing threads that stick out like handles, in other words along the narrow sides of the mat. Mats (usually three) are hung (/na/ni) with their long sides parallel to the ground from the bottom of the hut wall to about the height of a man. They thus embrace the framework like a crown. The edges overlap a great deal. The other

[171]

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[283]

All skins which are to be cut into straps are prepared in this way. 281
An entire ox or oryx skin is cut into one long strip starting at the edge 283
and going in an increasingly narrow spiral (//hari-, vb.). Further
preparation varies depending on whether the straps are for packs or for
oxen.

[236] a) The pack strap, !ga/ehlau/b, must be flat, so that it lies 281
properly on the beast of burden and does not chafe by rolling. There- 492
fore, in contrast to the ox straps, it is not twisted. [Picture. Net Bag
Knotted from Skin Strips. 1/7 Natural Size.] Because the irregular
outer contour of the skin, the raw strap is cracked in many places and
has corners that splay outwards. It takes a whole day to nip away the
irregularities and stretch the twisted parts smooth. The finished strap is
about 2 1/2 centimeters wide. The scraps are made into hobbles
[Spannfesseln] or nose straps for the oxen that are ridden.

b) For making ox straps (forehead straps for tying up oxen), the
spiral strips that are cut wet from the stinking skin are hung up on an
overhanging branch of a strong tree as shown in the illustration and
weighted down. A piece of wood the size of a man's leg and bent like
a knee is fastened with straps to a large heavy stone. The turning stick
is placed between the wood and the stone. The man goes round and
round like a donkey around a tread mill, until the long strips of skin
that hang down loosely next each other are shortened to a firmly
twisted rope. [Picture. Twisting the Ox Straps]. Then the man pulls
out the stick, lets the overwound rope unwind and then twists it again
in the opposite direction. From time to time the [237] rope is rubbed
with fat. This work is continued for 4 to 5 days and by then the strap
is round, firm and pliant. It is then divided up into individual ox
straps. Whether this method of preparing leather was original with the
Hottentots or whether they borrowed it, seems to be uncertain. I saw [71]●
Boers as well as Bechuans (in Kanyas) preparing leather ox straps in the
same way.

c) Straps for sewing shoes (!ā.gu) are made preferably from the 281
skins of the steinbok, whips, sa/migu, are woven from goat leather, 283
probably following the example of the Boers. The kudu bull supplies 492
the best material for the whip end. The genuine sjambok, !na/ta-b is
cut from hippopotamus skin.

d) Women and girls make their front apron (here specially called 294
/a-bil in the following way. [Picture. Apron Front of the Girls.

1/4 natural size.] The apron is cut from a single piece of skin.

*One has tried to connect the word /a-bil, n.e.g. with
a woman's front apron with various word stems.

word stem doro which means "to bore."
That is a vestige from the time when the
original means for making fire, long since
in disuse, were little boring sticks such as
the Bushmen still use today (cf. Kalahari).

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[m] •

b) The upper leather is cut from the stomach skin of an oryx, a cow, 281
or young calves. If absolutely necessary they use the fresh skin of old
animals. The treatment is the same as that for knapsack leather.
[Picture. Doro //hō/ā, about 1/4 natural size.]

c) The half-grown Hottentot cuts his back apron from the skins of
a goat, steinbok or klipspringer. (cf. Plate XI). Sometimes three
long straps about 4 centimeters wide hang from the bottom edge of
the apron down to the ground. They consider it decorative when the
straps flap in the wind.

C. Rope Making

The building of huts and the making of useful skin and leather ob- 283
jects (called sa-ran, when they are used directly on the body as covers
or clothing) require rope and thread. The sinews of wild and domestic
animals supply the best thread for sewing skins together. But for sewing
mats together bast thread, tsu-rib, not sinew thread, //aba-b, is used.

The best material for making rope is furnished by the Acacia [824]
horrida Willd. The freshly topped branches are cleaned of twigs and
thorns and quickly drawn through the hot ashes of the fire. The bark
is then banged loose from the wood at one end of the branch, freed
with the finger nails and pulled off in strips.

The rest is women's work. The outer bark, soro-b and the layer of
red bark lying underneath, *basib (probably borrowed) are not used for
making rope. Only the innermost white layer, which is easily slit off,
is usable. From these white fibers, /ā/b, the wet [242] layer that lies
directly next to the wood is separated from the outer, tougher layer
that is not wet. The fibers are hung up to dry, later softened again in
lukewarm milk (in an emergency in water), put in the mouth in lumps,
sucked dry, and chewed up. Now the fibres are ready to be twisted
into rope.

The following work the women do not like to do and sometimes re-
fuse to do in the presence of young men. Sitting sideways on the floor, [56]
they bare out of their legs nearly to the hips.

reproduction, is periodic like the latter, and adapted in quantity to the nutritional needs of the calf. Therefore the Hottentot calls the milch cow *//ora-go/mas (from //ora-, to bear). When the calf is old enough to nourish itself, the milk secretion stops and the cow "goes dry," *//ō or ū/. The milk production of a single cow varies greatly. There are native cows who give milk, although in diminishing amounts, until shortly before the next calf, if the pasturage is good. If all the conditions favorable to milk production occur simultaneously, even the South African cow is supposed to be able to give 10 to 15 liters a day. About 4 liters a day seems to be average for the "afrikaner" race. (73) In dry years under certain conditions the cow gives so

73. Ibid.

little milk that the calf starves and therefore milking cannot be considered.

If the calf dies early or is born dead (!Aa/m), the cow at first gives only a little milk, 1/2 to 3/4 of a liter night and morning during the first week, except for the "biesmilk" (see below) which is easily drawn off. Gradually, with proper treatment, the cow will give as much milk as one with a living calf. If the calfless cow does not wish to give milk, the Hottentot blows air in her genitals or he deceives her with the skin of a dead calf. All kinds of cattle, whether cows, goats or sheep which are milked without the aid of the calf or lamb are called oro-s. The milk production of the South African cow is supposed to be greatest after the third or fourth calf. [232]

c) Although milking is man's work among the cattle-owning Bantu tribes, among the Hottentots it is regularly the work of the women and girls, the man only doing it to help out (concerning milking time see management of the herd). [177]

Before being milked, the cow's hind legs are tied together with straps; if a peaceful animal above the ankle, if unruly right under the shoulder. Ones that buck are also firmly tied to a pole near the hut or to the kraal by a strap around the horns. The three methods of tying are differentiated as *!go-robis, *!-bis and *xo-mais.

[258] If the cow is standing, the calf is allowed to suck for a short time (the younger ones longer than the older ones) and then the woman comes with the wooden pail, drives the calf away from the udder with a stick and milks. Where there are many cows, milking is done all

*//kɿao//an//gō!b. //kɿaob is the big poisonous thorny spurge (see [824] p. 150) that everyone avoids. This "pasturing bull" attacks all other bulls and uncastrated [261] calves and sometimes pursues men. One sees him pushing his horns into the ground.

If the pasture land is bad for a long distance away from the settlement, the cattle are sent for weeks or months away into the farthest fields under the supervision of one or several herdsmen, who stand guard over the cattle (//haro//an or //gaũmaĩ//an).

e) Whereas the bull goes his own way undisturbed all year round, at times half wild, and the cow peacefully lets herself be outsmarted at the milking pole, the young ox must be subdued if he is to be of any use. As long as the ox is untrained, he is called *kɿamgo/mab, young ox, no matter how old he may be. [Picture. A South African ox wagon with a span of 18 oxen. The driver with the long zweep, the leader squatting, and the oxen guard in the wagon.]

The Hottentot who has the job of catching the young untamed ox, quickly makes his way through the crowd of cattle in which the ox is standing and places a stick between its legs. On the stick is the noose of a "catching strap" about 10 meters long. The frightened animal jumps forward with one foot, it does not matter which one, and is caught. Four to six men hold tightly to the other end of the strap and wait until the animal has more or less worn itself out with raging. Then two men approach the ox cautiously from behind, the one to the right, the other to the left, holding a long strap right across the back of the ox. When the strap is across the horns of the ox, one man goes [262] around the ox at a respectful distance, makes a noose and lets the other man tighten it. While the animal is now drawn to one side by the men with the "catching strap" and by the one who holds the noose on his horns, another man twists the animal's tail in an arc across its back in the opposite direction with such violence that the ox falls down and gives up all resistance. The Hereros are said to do the same thing. [17]●

I have not observed how the Hottentots castrate, dabi., the animals. I found out from the natives that formerly rich Hottentots celebrated the successful conclusion of a mass castration by slaughtering a calf. The meat was supposedly boiled with the testicles of the castrated animals and mashed. When the horns of the calves are between the length of the little finger and a hand, they consider it the proper time for castrating. A bull that is castrated later is distinguished from the other oxen by the term *kɿoa-kɿoa-dabi-b, because he has become

²[i.e., whip; -Analysis]

The arrival of the young wife, taras, in the husband's village is celebrated again with slaughtering, a greeting to which she is entitled (cf. folk tale, LVIII). 585 [601]

Today only a few Hottentots could afford several wives, as ancient custom allows, because of their impoverishment. Also the relationship between the sexes has deteriorated to such an extent that it is not necessary for a man to have the intimate relationship with several wives officially sanctioned. 177 595

2. Intra-Family Relationships

a) In the relationship of husband and wife, the honored position of the wife differentiates the family of the Hottentots clearly from that of the Hereros. The woman is considered the mistress of the hut in all household matters. Thus under certain circumstances she has the right to refuse her husband the right to enter the hut. She manages the food supply. Her husband asks for milk and she gives it to him. In addition, the fact that she does the most important job in the household of a herdsman, namely the milking, differentiates her from the wife of a Herero. The honored position of the woman in the marriage relationship does not prevent occasional quarrels in which the husband makes full use of his physical superiority. 593 171 562 462

Only barrenness lowers the esteem of a wife permanently.

b) The relationship of the parents, //gũ-ŋra, to the children, /gō-an. Caring for small children, aba, is naturally the mother's business. She carries her child on her back in a lamb skin called //hani-b (see Plate X). 854 [601]

"//Haniba !kzara !", i. e. Drag the aba skin after you!" is shouted to little children when they sneeze (sif). In other cases I heard the mother wish the sneezing child "!o/man kzao !", i. e. "push your rear!" (-an seems to be a reflexive particle). Both wishes refer to the eagerly-awaited first attempts of the child to walk. The baby tries to get up from its helpless sitting position on the floor and at first always falls back again on its rear. When it can walk, it drags the aba skin, which it has by then outgrown, after itself and uses it as a toy. 854 866

[300] The parents assign each child, even grown ones, a certain cow for its use (maĩam, i. e., placing to the mouth). The child may only milk for itself this one cow, ĩbes, mornings and evenings. During the day, when the cattle are in the pasture, he is served what is left of his milk. Likewise those who are married sometimes get four or five cows from their parents. 855 422 [585]

In bringing up the children I have only observed ordinary punishments for obvious misbehavior or foolishness. Formerly education also extended into late boyhood or young manhood (83), but today it is mostly left to

83. See 88. 88. J. Olpp, Aus dem Sagenschatz der Nama-Khoi-khoi (Mitteilungen der geographischen Gesellschaft für Thüringen zu Jena, Bd. VI, 1887).

the young people themselves (see page 309). The power of the parents in training their children has declined since the whites have become dominant. Where formerly the son, /gō'ab, as long as he was only half-grown, was dependent chiefly on his father for his support and therefore also felt morally dependent on him, today he can make himself independent at an early age in the service of whites. The daughter, /gō'as, who was formerly dependent on her parents until she married, can support herself with her charms and even get all the little luxuries she desires.

But in spite of the shattering of the parents' power over the raising of the children, the prestige of the parents in the family has still been preserved. That is clearest in advanced age. The grandparents are not forced by anyone in the family to work and each person has the obligation to be of service to them. That old and helpless people are exposed, as one occasionally hears claimed in the country, is a fable in my belief or is confused with the emergency customs of the Bushmen. For such a treatment of aged people is a direct contradiction of the viewpoint of the people as reflected most clearly in the sagas and tales. The address ti //nao/b or ti //nao/osa, i. e. "my grandfather" or "my grandmother" is used also as an expression of great respect for people who have no relationship whatever to the speaker. The folk tale no. XXIV gives us a picture of the domestic duties of a child.

The terms for father and mother vary, depending on whose parents the words refer to. A child always addresses its father with ti'dāb or dā.tse, and its mother with ti ais or aise: my father! my mother! The expressions dāda. b and mama. s are probably borrowed from Cape Dutch.

[301] The Hottentot feels it as a coarse malapropism that the children of the Namib Bushmen address their parents sao/b and sao/os. For these designations are reserved for the case when one is speaking of parents of someone whom one addresses as "thou", whether one is addressing a child or an old man: sa sao/b, thy father etc.

uncle, is all that can be directly observed. This relationship is expressed by a special kind of trading. The uncle (in this case the brother of the mother) has the right to appropriate a damaged or mutilated object from the nephew. At the next opportunity the nephew compensates by taking a corresponding perfect object. Thus once a young Hottentot took home a milch cow with calf and ten goats as recompense for his mother's brother taking a horse with bad hoofs years ago. "Buskop" cattle (hornless or with loose horns), goats with stubby ears, cattle with asymmetrical horns, a skin blanket with holes, a cracked wooden pail, a stone pipe with a broken edge, etc., etc. may be appropriated by the uncle. Sometimes he looks through the entire hut of the nephew to find something like that. If his visit is a surprise, he can make a lot of good finds. Otherwise the young wife has hidden all the doubtful objects of her household in time. The nephew's right of choosing is called //nu/ri//gab, that of the uncle *ũ//gab. In none of the cases known to me did I hear any complaints of misuse of these rights. This relationship is generally based on such mutual trust that it would not be egotistically exploited.

The preferential position of the brother of the wife in the family is [17] reminiscent of the old Indo-European views (84).

84. B. Delbrück, Das Mutterrecht bei den Indogermanen, (Preussische Jahrbücher, Bd. LXXIX, 1895).

3. Name Giving

We have two chief groups of family names, /o-ŋnti, which we must differentiate if we are not to be confused by the diversity that rules here. 55

a) The first group might be called that of the parent names. We must first state that each Hottentot family name can be used, depending [304, Chart. Family Tree of a Topnaar Family to Show How Names are Inherited.] [305] on whether the masculine (-b or -ba) or feminine (-s or -sa) personal suffix is added, as the name for a boy or a girl. 55

The general rule is that the son inherits the name of the mother and the daughter that of the father as the main name. If, for example the father is called gomarib and the mother //kʷunibes, the son is called

that they get in any good fable; and the more profound literary connoisseur will likewise be delighted by these first innocent flights of the awakening human phantasy. To people such as these the Hottentot fables that are offered here will surely be welcome," etc., etc., I only see three possibilities of explanation. Either the translation is wrong; or the manuscripts contain only a selection of such tales which satisfy certain prerequisites of Christian moral teaching; or the Hottentot, cunning observer of human nature that he is, edited his stories in advance in usum Delphini, knowing well to whom he was telling them. However that may be, Bleek's reports about the stories do not show me the Hottentot as I have become acquainted with him; for this reason and because I had direct access to the source I took no further consideration of them in matters of detail. [390] On the other hand the translations of the missionary J. Olpp (88), reveal throughout

88. J. Olpp, Aus dem Sagenschatz der Nama-Khoi-Khoi (Mitteilungen der geographischen Gesellschaft für Thüringen zu Jena, Bd. VI, 1887).

an understanding and fidelity that can only be produced by intimate acquaintance with the people themselves.

Of the stories that are to be related here the autochthonous origin can surely be questioned in two cases: Folk tale XLVIII, in the course of its action, recalls a Wolof legend that Boilat published and Bleek translated. In this story the jackal of the Hottentots is represented by an elephant, the snake by a hyena, the porcupine by an ox, and the stone by a pit; but the rôles of each individual are, in meaning, the same in both cases. Furthermore, the story of the little traders (XII) corresponds in numerous details to a story of the Hereros that J. Rath copied down in the original language and Bleek again translated from the manuscript. I have no way of determining which people here had priority.

As for the others, I can only reproduce faithfully what I have heard from the mouths of the Hottentots and I must let others answer the question whether or not the folk tales printed here reveal any similarities to the folk tale cycles of other peoples and, if so, which ones. The exact proof of borrowings, if this should turn out to be the case, seems to me to be no less interesting as an insight into the dark pre-history of the Hottentot race than a confirmation of the originality of the stories would be.

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Cape Hottentots

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has caused the old native brews to fall into general disuse, except perhaps in case of illness. The Naman also sometimes still make a kind of mead out of wild honey. The honey is diluted with water, and then brewed with the help of various roots or fleshy stems, e.g. *Pachypodium namaquensis*, so as to produce fermentation. European alcoholic liquors, however, find far too ready a market amongst them now, and excessive drinking is by no means unusual, especially among the detribalized people. [824] 272 273

Tobacco, which they did not cultivate themselves, the Hottentots soon learned to appreciate when it was introduced amongst them by the Bantu and by Europeans. It has now come to be almost indispensable to them. Practically all men and women, and even the children, make use of it. Occasionally it is chewed, but far more generally it is smoked. The men often make their own pipes out of serpentine, which they cut with a knife into hollow tubes shaped somewhat like a cigar; or else they use the marrow bone of a medium-sized mammal. The mouth edge of the pipe is thickly stuffed with grass, so as to prevent the ashes of the tobacco from being swallowed; and in company the pipe is passed round from person to person, each taking several deep inhalations to the fullest capacity of his lungs before passing it on to his neighbour. Dagga² was formerly also used to a considerable extent, and indeed, according to Kolb, the smoking of dagga was a frequent, even an essential, accompaniment to some of the ceremonies. Nowadays it is much less easy to obtain, for owing to its definitely injurious effects when taken in excessive quantities its cultivation and sale have been restricted by the Government. The Cape Hottentots used to smoke it in horn water-pipes similar to those of the Cape Bushmen.¹ [324] 276 [77]

SEXUAL LIFE AND MARRIAGE

Extra-Marital Sexual Relations

The sexual life of the Hottentots is no longer so strictly regulated as it seems to have been in the old days. There is now apparently great freedom of intercourse tolerated before and also practised after marriage. Formerly premarital unchastity was severely condemned among the Naman, and even penalized. A girl who had gone wrong was thrashed by her parents, or with their consent, in the presence of her lover, who then received a similar punishment. These beatings were administered under the direction of the head 836 [837]

¹ Kolb, op. cit., 204-5; Albrecht, loc. cit.; Schultze, op. cit., 204, 248.² [Either Indian hemp, or one of two relatively non-toxic herbs, *Leonotis leonurus* or *L. orata*. - Analyst]

BIRTH

It will be remembered, however, that a similar usage was noted 263
 by Seiner among the Kung Bushmen, the underlying belief here being 853
 that if the child were placed too soon at its mother's breast both would 171
 die. Whether this is also the Hottentot belief cannot, of course,
 be said.

Immediately after the birth the mother is covered as warmly as 846
 possible, so that she perspires. Under this cover she must remain for
 several days, and only the skin on which she is lying is occasionally
 changed. It is not till the seventh, or even the tenth, day that she
 is able to resume her normal occupations.¹ During this period of
 seclusion she must carefully refrain from touching cold water.
 Schultze mentions that on one occasion, when a woman who had just
 given birth was bleeding profusely and had even fainted several
 times, a white woman present wished to apply to her a cloth soaked
 in cold water. Thereupon all the Hottentot attendants immediately
 left the hut, holding the white woman responsible for the death of
 the patient, which they expected would inevitably follow as a result
 of her contact with the water. Hahn mentions also ² that at a child's 846
 birth a fire is made in the hut with a fire-drill. Steel, flint, or matches 372
 may not be used for this purpose. This fire is to be maintained until
 the navel of the child is healed, and the umbilical cord fallen off; and
 nothing may be cooked or roasted on it. If these points are not strictly
 observed, the child will die. The end of the seclusion period is marked
 by a feast, provided by the father.

Of the ceremonies accompanying the end of the seclusion and the 852
 resumption of her ordinary tasks by the mother we have but
 fragmentary details. Both in Walvis Bay and in Fransfontein
 Mrs. Hoernlé was told that babies are taken into the first rainstorm
 occurring after they are in a position to be removed from the hut, i.e.
 after the navel cord has fallen off. In Walvis Bay, among the Topnaars,
 it is taken out and turned over and over in the rain by the mother
 or the grandmother, "so that it will know the rain and not be
 frightened of it." According to a Dutch informant, the baby is taken
 out by one of the women who has been present at the birth, and is
 laid on a piece of skin in the rain. The old woman jumps over the
 child and back again; then lifts it up, tosses it this way and that in
 the rain, and says: "I toss you in the rain." This is done, "so that
 the rain will not hurt the baby"; it is the baby's introduction to the

¹ From other accounts it appears that the period of seclusion lasts until the baby's navel cord has fallen off.

² Op. cit., 77.

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784 since this is beneath their dignity, and anyone "who condescends to
 885 perform this part of the domestic tasks" would be expelled from
 the company of the men.¹

783 It will be noticed that among both the Cape Hottentots and the
 881 Naman the essential feature of the boys' initiation rites seems to
 885 be the fact that it gives him the privilege and right of henceforth
 associating on equal terms with the mature men of the community.
 This privilege is apparently of some significance, for we find that
 whoever violates any of the customary norms of conduct is not per-
 mitted to mix again freely in the company of the men until he has been
 purified. This exclusion may perhaps be due to the ritual impurity
 in which the man finds himself, and which will make it dangerous for
 him to associate with the others. At the same time it suggests that
 the *doro* men form a distinct social group within the community;
 and Kolb's general statement that men and women among the Cape
 Hottentots habitually ate apart is of some value in this connection,
 as lending support to the possibility that there was in Hottentot life
 a well-defined alignment of the community with the men on the one
 side, and the women and children, including uninitiated boys, on
 the other. But on this point we have not nearly enough concrete
 information.

881 It is worth noting also that these rites are fundamentally different
 171 from the corresponding ones among the Bushmen. In both cases,
 it is true, we have seclusion, and the form of bodily mutilation is
 scarification; but even the nature and purpose of the scarification,
 as Mrs. Hoernlé's general analysis of the Hottentot rites shows,
 are markedly different, while the place of seclusion also differs. The
 Bushman boys, again, are initiated in groups, the rites are intimately
 connected with hunting, and they also serve to introduce the boys to
 the tribal religious mysteries. The Hottentot boys, on the other
 hand, are initiated individually, and the rites do not appear to have any
 connection with either hunting or religious mysteries. The moral
 rules and the food restrictions imposed upon the boys cannot be
 regarded in the same light as the revelation of *Huwe* to the Bushman
 boys. The Hottentots, as we shall see, also believe in supernatural
 beings, somewhat similar in nature even to those of the Bushmen,
 but there is nothing at all to indicate that these beings are revealed to
 the boys at initiation.

The Hottentot puberty rites for girls also differ considerably

¹ "Beobachtungen im Gross-Namalande," 204.

BOYS' PUBERTY CEREMONIES 285

from those of all the Bushmen except the Heikum. In the case of the latter the general resemblance to the Hottentot rites is so marked—^{88/}_{17/} the powdering of the boys' scrota by the girl is especially noteworthy in this context—that one is definitely inclined to postulate Hottentot influence here. In the case of the other North-Western tribes, the central feature of the girls' ceremony is the eland bull dance, which is not found among the Hottentots, while on the other hand, the elaborate /*nau* restrictions and reintroduction rites present among the latter have not been reported at all of the Bushmen. The seclusion ritual of the Cape Bushmen, and the beliefs connecting young maidens with the dangerous properties of rain and water, seem more in line with the Hottentot ceremony, but the data bearing upon the Bushman rites and beliefs is too fragmentary to justify any definite assertion of similarity.

LIVE STOCK

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exceptionally by the men.¹ The milk secretion of the cows is periodical and dependent upon calving and the needs of the calf. The flow ceases when the calf is able to fend for itself; the cow then "becomes dry", as the Hottentots put it. In times of good pasture some cows may continue to yield milk up to shortly before the next calving; in dry years, on the other hand, many of them occasionally yield so little milk that the calf hungers, and milking for domestic purposes is naturally out of the question. At milking, done early in the morning and again when the cows have returned in the evening from pasture, the calves are first allowed to drink for a while. Then the woman comes up with her wooden pail, drives away the calf, and after binding together the hind legs of the cow to keep it still proceeds to do the milking. All the cows are milked at one sitting. If a cow refuses to give milk, as may happen when its calf has died prematurely, it is induced to do so by the substitution either of another calf sewn up in the skin of the dead one or merely of the stuffed skin, or else somebody stands behind it and blows hard into its vulva while the milking is taking place.² 234
[462]

The herding of the cattle is simplified to some extent by the fact that permanent water is found at only a few spots, known to both men and cattle, and both also know where water is to be found after good rains. These spots usually serve as the sites for the encampment. The oxen, only occasionally required for riding or for draught, need no special care in herding. They take their drink at the water, then go out to graze in the veld and rove at large, returning about every other day or two to drink. If wanted for work they can then easily be secured; if not, they rest in the camp during the remainder of the day, and then in the cool of the night proceed to the veld as before. The cows are driven to pasture every morning after milking, and left to graze unattended, till the attraction of the young calves brings them home to the kraal of their own accord at night. Old cows no longer calving are kept for slaughter, and allowed to graze in the same way as the oxen. They go further into the veld than the mother animals, and there find better grass and pasture longer. The calves are placed at night, after drinking, in a special enclosure of thorn bushes or stone, open to the sky, while their mothers sleep freely in the vicinity. In 233
[312]

¹ In this respect the Hottentots differ fundamentally from the great majority of the cattle-keeping Bantu tribes, among whom milking is essentially the task of the men, the women having very little indeed to do with the cattle, even, in some cases, being ritually prohibited from all contact with them. [417]

² Schultze, *op. cit.*, 257-8; Kolb, *op. cit.*, 79-80; von François, *op. cit.*, 258. [171]

INDUSTRIES AND TRADE

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which roots, coffee beans, *buchu* herbs, mineral substances, etc., 324
are ground down with a flat stone.¹

What renders it unlikely that the Hottentots ever were a stone age 325
people is the fact that at the time when they came into contact with
Europeans they already possessed the art of working in metal. The
heads of their arrows and spears, their cutting instruments and other
tools they fashioned from iron, while copper was worked into orna-
ments; and they were able to smelt the ore for themselves. The
mode of smelting iron, according to Kolb, was as follows: A small
mound of earth was heaped up, hollowed at the top, and a narrow
channel dug vertically down the middle. A shallow basin was then
made in the side of the mound, and connected by a hole to the vertical
channel. Next a fire was lit in the hole at the top, and when the earth
around it was thought well heated the ore was inserted. Then a large
fire was made on top of the ore, and fed from time to time with
additional fuel, until the iron melted and ran into the basin at the side.
When cool it was taken out and broken up with hammers. It was
finally beaten into shape, after heating, by means of stone hammers.²

How far this description can be relied upon is open to doubt.
Kolb states that the same method of smelting was employed for
copper ore, but in this, at least, he is contradicted by a more reliable
authority. Roos and Marais describe the process as they witnessed
it among the Naman. A crucible of clay containing the ore was
placed on a fire made on a hearth of cowdung, about one foot in
diameter and six inches high. Two bellows of goatskin with perforated
gemsbok horn nozzles were inserted under the hearth, and by means
of them the fire was kept glowing till the copper had melted. The
liquid ore was then poured into finger-long moulds of cowdung,
and in this way small copper bars of a standard shape made. These
were beaten on a flat stone anvil with a stone hammer into rings and
other objects.³

This method of smelting ore is common throughout Africa. The [17] ●
description is therefore probably more nearly accurate than that given
by Kolb. It must also be noted, however, that it is about fifty years 325
later in time, and refers to the Naman, who by then were already
in close contact with the Banfu peoples. The possibility of borrowing 177
therefore cannot be eliminated, especially as we are told that the

¹ Schultze, op. cit., 247-8; Hahn, *Tsuni-//Gom*, 22.

² Op. cit., 117-8.

³ "Rapport aan den Heere Rijk Tulbagh," 57.

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861 conveying to him the type of behaviour expected of him as a man.
 626 Later, as an adult, he may attend and even participate in the conduct of judicial trials, and in this way have the methods of procedure, the traditions and the usages of his people brought home clearly to him. Throughout his life his activities and sentiments are thus being directed and moulded into conformity with the social norms making for the law and order of the group.

626 The non-fulfilment or breach of any recognized norms of behaviour is penalized by sanctions of various kinds, which consequently must also be regarded as means of ensuring observance of the social standards. Some of these sanctions are of a purely ritual nature. Foremost in this category are those underlying the whole conception of */nau*. Here we have an elaborate series of observances and avoidances, pertaining to all the critical stages of life, whose infringement is followed automatically by death, sexual disease, diminished fertility or some similar evil result. There are also various usages connected with hunting, which, according as they are observed or violated, bring good or ill-fortune respectively. The rites performed at visiting old tribal localities, and other rites to be noticed later in connection with the ghosts of dead people, must in the same way be observed in order to avoid the sickness and even death which may be caused by these ghosts. In all these cases departure from a prescribed line of conduct leads automatically to evil consequences, without any direct interference on the part of the community.

626 Sometimes compliance with the social standards of behaviour is secured through unorganized social pressure. Selfishness in regard to food, for example, exposes a man to scorn, a form of chastisement to which the Hottentots, (in common with many other primitive peoples, are said to be very sensitive) similarly, stealing is regarded as a disgrace, and the thief, apart from other punishment, is cut by everyone and becomes almost an outcast. Other types of norm, again, are sanctioned by the organized reaction of the community acting as a whole or through its authorities or certain groups or individuals. Thus, as we have seen, a man who violates certain prohibitions is expelled from the company of the *doro* men, and may not again eat together with them until he has been purified. In other cases the blood feud comes into operation, or again the culprit may be tried and punished by the judicial authorities of the community, i.e. by the tribal council. This last type of procedure has been developed among the Hottentots to a far greater extent than among

LAW AND JUSTICE

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the Bushmen, where indeed, save among the Namib groups, it cannot be said to exist at all.

Personal disputes or grievances of a minor character were settled among the Cape Hottentots¹ by the two parties themselves, either in verbal argument or more often by means of a hand-to-hand fight. No one took any heed of such quarrels except the women, who, in order to prevent their resulting in serious hurt or manslaughter, would intervene between the two men and ask them to stop. It was regarded as a serious disgrace if the men ignored this request and still continued to fight.² In more serious cases the matter was referred to a court consisting of the "captain" and all the adult men of the kraal, with the exception of those directly affected by the dispute. As soon as any complaint was made to the "captain", say about the disputed possession of cattle, he summoned all the men to a convenient open space outside the kraal, where they all sat round in a circle. The plaintiff and the defendant, together with their witnesses, were then given full hearing, each party conducting his own case. The councillors thoroughly examined the statements on both sides, and after discussion the decision was reached by the vote of the majority. The verdict was pronounced by the headman, and the party in whose favour it went obtained full possession of the disputed property. In cases of assault and bodily hurt the same procedure was followed, and damages awarded in cattle in proportion to the injury received. Offences such as murder, manslaughter, treason, theft, incest, adultery, and sodomy, regarded as crimes punishable by death, were also tried before this council. As soon as a man was known or suspected of having committed such an offence, every member of the kraal considered it a duty to arrest him at the first opportunity, unless he succeeded in making his escape. Once captured he was safely held until the council assembled, which was always as soon as possible. The councillors sat in a circle, and the accused was placed in the centre, where he could hear all that was said and himself be heard by everybody around. The accuser then stated his case, and produced all his proofs, supported by witnesses. The prisoner, in return, offered all means of defence the case would suggest, advancing any contradictory evidence at his command, and his answer

¹ Kolb, *op. cit.*, 136-9, 46; cf. Fritsch, *op. cit.*, 322.

² Some light perhaps is thrown upon this statement by the fact that among the Naman, as we have noted, a woman can generally be relied upon to stop any fight in which her brother, either own or classificatory, is taking part. The sanction here is the respect due to a sister by her brother.

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turned back with cattle and all to the BeChwana, by whom they were murdered with assegais."¹ A thoroughly convincing proof!

APPENDIX

COMPARATIVE NOTE ON BUSHMEN AND HOTTENTOT RELIGION

The analysis given above of Hottentot religious conceptions shows that in many respects they bear a striking resemblance to those of the Bushmen, although there are also considerable differences. Both peoples worship the Moon. The Southern Bushmen also have prayers to the sun and to various stars, which the Hottentots and most of the Northern Bushmen have not, but even here the worship of the Moon is far more developed than that of the other celestial bodies. This common feature is all the more significant since none of the Bantu peoples of South Africa pray to the Moon.

Neither Bushmen nor Hottentots, again, have any organized family or tribal ancestor worship, nor any form of religious practice in which the spirits of the dead are regularly invoked or propitiated, although among the Southern Bushmen as well as among the Hottentots dead people are occasionally prayed to. In the beliefs of both peoples the dead are in some way connected with the stars, but it is held above all that dead people become mischievous ghosts, which in particular are the cause of sickness and death. Both the Northern Bushmen and the Hottentots use some form of the word *//gaa* for these ghosts, although the Hottentots customarily speak of them as */hei /nun* and by certain other names as well. Among both peoples, moreover, the magicians are somehow in special contact with the ghosts, and consequently have the power to cure the illness caused by them. Certain of the North-Western Bushmen, however, believe also that the soul of a dead person, as distinguished from his ghost, goes to live with the being *Huwe* in a house in the sky, while the Southern Bushmen likewise speak of an afterworld to which dead people go, without, however, associating this afterworld with any supernatural being. These beliefs are apparently not found at all among the Hottentots.

Both the Northern Bushmen and the Hottentots further use the word *//Gaa* as the name of a definitely personified being, closely connected with the ghosts of the dead. But here there is also a difference. The Hottentots regard *//Gaunab* primarily as an evil being,

¹ Op. cit., 122.

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RELIGION AND MAGIC

- 771 who causes sickness or death. The Northern Bushmen likewise
 • 171 believe that he causes death, but do not seem to attach any special
 775 significance of evil to him, save where there has been Hottentot
 761 influence. He is associated by them more particularly with certain
 821 phenomena of nature, such as thunder and lightning, shooting stars,
 the wind, etc., so that Miss Bleek actually regards him as a personifica-
 tion of the wind and the storm, while Pater Schmidt looks upon
 him as an ancient sky god ("Himmels-gott").¹ Closer analysis shows,
 however, that the phenomena of nature regarded as manifestations
 of //Gaua by the Northern Bushmen are all looked upon primarily
 as mediums through which he inflicts misfortune and death; and
 similarly we find that among the Hottentots the whirlwind, the
 eclipse of the moon and the sun, the rainbow and the Aurora australis
 are all natural phenomena of ill omen specially connected with
 //Gaunab. Since the lightning is actually a frequent cause of death,
 while the other phenomena, such as comets, shooting stars and eclipses,
 are owing to their very nature readily regarded as ominous, it is perhaps
 not far-fetched to see in this the reason why they should have become
 specially connected with //Gaua, the cause of sickness and death.

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771 The impression one gets, reviewing the evidence as a whole, is
 171 that among both the Hottentots and the Northern Bushmen the term
 775 //Gaua has several different references, which, however, are not
 consistently distinguished by the people themselves. Sometimes it is
 used for the ghost of a dead person, sometimes as a collective name
 for these ghosts, sometimes, again, in the sense of a personified being
 with various special attributes. The beliefs regarding //Gaua, in other
 words, are not crystallized into clear-cut conceptions, but are vague,
 inconsistent, and ambiguous. Consequently those interpretations
 based solely upon the conception of //Gaua as a personified being
 must be rejected as one-sided and obviously inadequate. If any
 special interpretation is to be sought, and in the light of our present
 knowledge there is none which can be advanced with full confidence,
 the most fruitful approach would seem to be that //Gaua must be
 regarded as a vague conception founded upon the beliefs about the
 fate of the dead and the ways in which the latter can affect the living
 society.

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771 //Gaunab in Hottentot mythology is in conflict with Tsui //Goab,
 171 the creator, the guardian of health, the source of prosperity and
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821 ¹ D. F. Bleek, "Bushmen of Central Angola," 124; W. Schmidt, "Die alte Buschmann-
 Religion," 295.

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abundance, and above all the controller of the rain and its associated phenomena of clouds, thunder, and lightning. *Tsui* // *Goab* appears to be essentially the personification of the natural forces producing the rain, and as the rain god he is the object of a special cult. In all this he resembles closely the being variously known as *Huwe*, *Hishe*, *Erob* or *Thora* by the Northern Bushmen, and as *Cagn*, the Mantis, by the Bushmen of Basutoland. *Huwe*, too, is the creator, he controls the rain, thunder, and lightning, he is the source of abundance and of good luck in hunting, the protector of his people from illness and danger, and to him are directed the ceremonies and prayers for rain, food, recovery from illness, etc.

But among certain of the North-Western Bushmen *Huwe* also dwells in a house in the sky where he receives the souls of the dead. This belief is apparently not found at all among the Hottentots, nor has it been recorded of the other Bushman tribes. It is also held, however, in what appears to be a far more elaborate form, by the Bergdama. Among this people we meet with the conception of *Gamab*, whose name Vedder derives from the root // *gami*, "water," and whom he regards as "originally the god of the rising clouds and of thunder and fountains". // *Gamab* is the only supernatural being of whom the Bergdama speak. He is the source of life and death, abundance of food, etc., and he lives in "heaven" in a village where he gathers about him the souls of the departed. The Bergdama trace out in great detail the movements of the soul from the moment of death till its arrival in // *Gamab's* village, and the life led there is minutely described.¹ In view of the fact that this particular series of beliefs and its associated rites appear to be the central feature of Bergdama religion, are entirely absent from the Hottentots, and occur in a much-attenuated form only among certain North-Western Bushman tribes who have been much in contact with the Bergdama, one feels justified in assuming that the connection of *Huwe* with a sky dwelling "to which go the souls of the deceased can be definitely attributed to Bergdama influence.

Among the North-Western Bushmen *Huwe* also figures in the boys' puberty ceremonies, whereas among the Hottentots neither *Tsui* // *Goab* nor any other supernatural being is in any way connected with these ceremonies. Here we have an important distinction, and one which must further be correlated with the fact that the Southern Bushmen do not appear to have any puberty ceremonies at all for

¹ Vedder, *Die Bergdama*, i, 97 sqq.; *idem*, "The Berg Damara," 61 sqq.

boys. This particular association, in other words, is peculiar to the North-Western Bushmen; but whether it has been borrowed or is simply a local development cannot be decided in the light of our present knowledge.

Finally, the Hottentots speak also of *Heisi Eibib*, who seems to be a sort of ancestral hero, and who is worshipped at his "graves", where he is prayed to for success in hunting, etc. His mythological character in certain respects resembles that of the Mantis among the Cape Bushmen, but the latter is not the object of a grave cult, and this *Heisi Eibib* primarily is. There is no being corresponding to him among the Northern Bushmen, although his name occurs, obviously as a borrowed element, in the *Heiseb* of the Heikum of Etosha Pan and of North-East Ondonga (among the former as that of a "bringer of blessings", among the latter as that of an "evil spirit"!), and possibly also in the *Hische*, i.e. *Huwe*, of the Naron and Auen. Consequently this conception must be regarded as peculiar to the Hottentots.

The resemblances noted above are far-reaching, even when allowance is made for the by no means insignificant differences in detail. The Northern Bushmen especially seem to have many elements of religious belief virtually identical with those of the Hottentots. There has certainly been a good deal of mutual influence here, but the similarities not so much in detail as in general features are too numerous and too fundamental to be attributed solely to borrowing. Meticulous comparison must unfortunately be ruled out as at present inadvisable: we know far more about the religious system of the Hottentots than we do about that of the Bushmen, of which indeed the available information is so scanty that any elaborate discussion based on it can only be regarded as somewhat speculative. It can nevertheless be fairly confidently asserted that among both the Northern Bushmen and the Hottentots we find, in addition to the worship of the moon, the cult of mythical beings derived partly from animistic beliefs (*Gaua*), and partly from the personification of the natural forces producing rain (*Tsui* // *Goab*, *Huwe*). It must be concluded therefore that both peoples have on the whole the same religious system, although there are obviously also considerable differences in detail which still have to be explained. The importance attaching to this community of beliefs is emphasized by the fact that this religious system differs essentially from that of the neighbouring Bantu.

The Southern Bushmen to some extent stand apart from the rest.

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They share with their Northern relatives and with the Hottentots the cult of the moon and several beliefs concerning the dead and natural phenomena, and the conception of the Mantis among the Basutoland Bushmen can possibly be linked up with that of *Huwe* among the Northern tribes. But the beliefs centring in the Mantis among the Cape Bushmen have no parallel further north, nor, on the other hand, do they seem to have anything exactly corresponding to either *Huwe* or *//Gaua*. Their mythology, again, is far more elaborate than that of the Hottentots, which in turn is more developed than that of the Northern Bushmen. Underlying these superficial, but unquestionably significant, differences, there is of course a great deal of fundamental similarity, as we have had occasion to note in our discussion of Bushman religion. As far as present indications go, it seems evident that while we can safely speak of one religious system common to all the Bushmen and Hottentots, we must also distinguish between the Southern Bushmen on the one hand and the Northern Bushmen and Hottentots on the other, and that a further distinction must be made in certain respects between the two latter. A good deal of further research in the field is still necessary, however, before we can finally disentangle borrowed elements from specifically local developments. The fact still remains that no really satisfactory account is available of the religion of any single Bushman tribe or of the Hottentots.

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MUSIC AND DANCING

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pantomime, their musical sense in the use of musical instruments and in song, and their finer artistic feeling in the dance. Only in a few exceptional cases do we find these different art forms practised in isolation; as a rule, just like the emotions underlying them, they are intimately combined in the same performance.

The musical instruments of the Hottentots¹ include some of those found among the Bushmen, such as the */goura*, the */gubo*, the *ramgyib* ("ramakie") and the "rommelpot". Of these the */goura* is specially important from the ethnological point of view. As previously mentioned, it is a form of musical bow having the peculiarity of being sounded by means of a piece of quill connecting one end of the chord with the end of the bow-stave. Though various forms of the musical bow, including the */gubo*, are found widely spread over Africa, the */goura* is a specialised type somewhat sharply separated from the others. Its occurrence is confined mainly to the Hottentots and the Southern Bushmen, so that it constitutes a common culture trait of some significance. It is now also found among some of the Southern Bantu, but has almost certainly been taken over by them from either the Bushmen or the Hottentots.

Schultze describes in addition the ordinary musical bow, *krab*, which he noted among the Naman.² The stave is made from a thin piece of acacia wood, and the chord from the back-sinew of the goat, or, better still, from sheep-gut. The women are the performers. They sit on the ground, with the upper end of the bow resting on the left shoulder, while the lower end, propped up against a skin-covered bowl serving as a sounding-board, is held there by means of the foot, inserted between the stave and the chord. The performer picks at the chord with a small stick held in the right hand, while with the left hand she holds the bow like the head of a violin. Usually several of the women sitting round beat in time on the chord with their sticks.

From the musical point of view the chief characteristic of the theme represented in the musical pantomime performed with this instrument lies in rhythm. In hunting scenes this expresses the different types of movement of horses and game. The tracking of the hartebeest, the first galloping pursuit, the flight of the wounded animal and its overthrow, all this is indicated in the time beaten with

¹ Kuhn, *Vergleiche der Gassen Musik*, 122-3; Sparrman, *Voyage to the Cape of Good Hope*, 4, 209; Fock, *Engelmann Süd-Afrika's*, 326-7; Schinz, *Deutsch-Südwest-Afrika*, 97-6; von Fournel, *Nama and Damara*, 228; Schultze, *op. cit.*, 374.

² *Op. cit.*, 374-5.

797 strange clicks and other sounds were mostly by means of the
 776 letters of the Latin alphabet without the aid of new signs.
 One who knows the Nama language is still able to find his
 way in spite of the fact that their way of writing now bears
 the character of the Dutch, then the French and again the
 German spelling.

797 2. Dango or Damoh is evidently an attempt to spell the
 776 word //Gauab. //Gauab still represents an evil spirit
 177 amongst the Nama to-day. This name is used for "devil"
 171 in the Christian literature of the Nama. But it is not im-
 possible that this name could have been the name of their
 God, as the Bergdama, who adopted the Hottentot language
 when they were their servants, still call the Supreme Being
 //Gamab, and the Bushmen of the Saan tribe who stand in
 close relation to the Hottentots, as far as physical structure
 and language are concerned, call God //Gaunab. It might
 be due to the influence of Christian ideas that the heathen
 god of the Hottentots was re-named "devil," which is quite
 in line with the missionary and generally Christian views of
 the time. But Khouron seems to be an attempt to write
 the Nama word !Khub in French spelling. This word means
 "Master" in its broadest sense, and it is still the common
 custom to call God by this name.

773 Tiqua, Tuqua, Tui-Lqua, Cukoab, etc., is nothing else but
 776 Tsui-//Goab, which to-day is still much used and well-known
 in exclamations and oaths. This word must be translated by
 "wounded knee," and reminds us of an old tribal hero,
 known by many African tribes, who was wounded in his
 knee in a struggle against an enemy. Huma evidently means
 the cloudless sky and Summa or Somsoma will then be the
 Shadow which they still fear to this day.

3. Out of this confusion of old reports the name Tsui-
 //Goab=wounded knee, needs special mentioning. Myth
 has made this tribal hero a god, probably attributing to him
 the qualities of //Gamab=the devil. He is ubiquitous and
 they take oaths by him, thereby signifying that they regard
 him as a moral being which averts evil; health and recovery
 of health are due to him, and when taken by sudden surprise
 they are accustomed to use his name in the form of the
 exclamation "Tsui-//Goatse!". Amongst the Heranna the
 tradition still is that Tsui-//Goab has been a renowned chief
 of their tribe.

On certain occasions Tsui-//Goab is worshipped openly.
 The prayers to him point out plainly that he is regarded as
 the God of the rain-giving clouds and of the food-producing
 fields.

789 If the rain stayed away for a long time they tried to bring
 782 it about magically by the following process. A cattle-
 owner would give a pregnant cow, which had never had a
 calf before, to be slaughtered. The blood was caught up and
 the meat cooked in large earthen pots. This being done the

owner of the cow would come up to the still blazing fire and ⁷⁸⁹
pour both the meat-soup and the blood into it in order to ⁷⁸²
extinguish it. Whilst doing this he would pray:—

My Tsui-//Goatse,
Let the clouds rain,
So that we can live joyfully;
Let the field-food grow,
So that we can find onions.

A long prayer which was said at similar occasions or was
sung at their dances has been preserved by Th. Hahn and
has the following wording more or less:—

Oh, Tsui-//Goab,
Thou, father of our fathers,
Thou, our father,
Let the clouds rain
That the herds may thrive,
That we may also thrive.
We have become so weak—
Weak from much of thirst,
Weak from much of hunger.
Let us roast field-food.
Thou are, aye, our father,
Our fathers' father;
Tsui-//Goab is they name.
That we may thank thee,
To thee our offers bring,
To thee, father of our fathers,
To thee, the most high,
To thee, oh Tsui-//Goab, thou.

It must be added that these same prayers, with almost the
same wording without naming Tsui-//Goab are used by the ^[77]
Bergdama, when they pray to their father, as well as by the
Bushmen of the Hei-//om tribe when approaching their god
//Gauhab. This new hypothesis that Tsui-//Goab was
originally not a divine being but has only become so later, ⁷⁷⁶
the qualities of //Gauhab having been attributed to him, who
was afterwards regarded as the devil by them, seems to be
noteworthy. It would, however, be very difficult to prove
this as more than a mere probability.

4. Though the figure of Tsui-//Goab is endowed with a ⁷⁷³
certain amount of sublimity and solemnity in the conscious-
ness of the Nama, the same cannot be said of another famous
mythical being called Heiseb.

Heiseb is said to have been an exceedingly clever Nama in ⁷⁷³
a prehistoric time, who did miraculous things. He could ⁷⁷⁸
change himself into different forms and was able to go through
mountains when pursued, etc. Above all, he died more than
once and, according to Nama belief, was resurrected. Various ^[778]

Kolben describes the operation of bleeding. First a thong ⁷⁵⁷ was tied around the limb, and the vein opened below it. When enough blood had been drawn off, the incision was closed with mutton fat and the leaf of some herb placed over it. Alexander says that they were fond of bleeding, and the backs and sides of many were thickly scored with the knife. They were not over-particular about having a horn for cupping, the mouth frequently being used for that purpose.

The Nama cupping horn, as still in use, is a carefully prepared tip of ox horn open at both ends, with the broader end carefully bevelled from within outwards. The smaller end is closed with a ball of soft worked resin, which is pierced by a long thorn. The horn is applied to the scarified skin and the operator sucks hard. When suction is well established he bites the resin and so closes the aperture. The horn is left in place until the required amount of blood has been withdrawn. An ^[77] exactly similar mode of using a similar instrument occurs in India.

Cupping is used for colic and pains in the stomach. The patient lies on his back and the horn is first applied dry, that is, over the unscarified surface of the skin, to produce insensibility. The numbed part is then scarified. If the pain moves to another area, the part is rubbed with hot fat and again cupped. If this fails, an infusion of herbs is given to drink. In the old days, cupping horns were carried to draw out the poison from arrow wounds, and also a little bottle or horn of oil with which to wash the injury, but scarification and suction applied by the mouth was also in favour. Scarification and cupping are also used for the relief of madness and epilepsy.

PREVENTIVE MEDICINE.

Preventive medicine was an important and extensive section of Hottentot medical lore and took the form of charms and incantations. When a child lost a milk tooth, he took the tooth, and standing facing the rising sun repeated the two lines:—

"P/gko e/gkoup Ba-ooe D/koee
D/ghumba ma dae."

which may be translated, "Dassie, take my bone tooth and send me a stone tooth." The Dassie is the rock rabbit, so here there appears to be a double magical significance.

The remainder of the subject of charms, including those magic necklets to prevent attack by wild beasts or to prevent effect of witchcraft, can be considered correctly only in a separate article. But it is necessary to remember that there was no activity of Hottentot life which was not affected by signs, portents, charms or ritual, which he employed to foretell or warn of coming ill-luck, and which enabled him to prevent or remove the ill effects of them and of any other bad influence, whether induced by act of God or practice of witchcraft. ⁷⁸⁹

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825 gradually changes into white potassium nitrate. The black intermediate product is called in Afrikaanse zwart bo meester, big black master, and the final product purified by air, bo meester, or grand big master, is potassium nitrate; it is the "big boss" of all medicines, dassiepis being given internally in decoction or infusion for all sorts of poisoning of whatever origin, and it is rubbed into scarified snake bites and scorpion stings. It is also used in such minor complaints as stiffness of the back and pains in the stomach.

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847 Klipsweet is boiled, strained and given as a tea in insufficient flow of waters during parturition, and also for unhealthy menstruation. In large doses it is used as an abortifacient, in smaller doses for pains in the back. To-day it is considered an ideal medicine for children.

[826] Nasal mucus is an old Hottentot remedy, a handy one and probably the first ever used, for burns. The cast snake skin is burned and the powder used for the same complaint. The ease with which the snake leaves its old skin and its similarity to the thin cuticle covering a blister are probably the reason of its use.

Hyaena dung is precious, and in powder is given to children for convulsions. Among its modern uses is that of an insufflative powder in cases of diphtheria. So strong is the faith in this remedy that no man, whatever be his colour, will see that white patch of faeces without pausing to pick it up.

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171 Skins drawn warm off the living animal were used as an application for any severe pain. The use of such remedies has been world wide. It is mentioned by Miss Durham in "Man," 1918. 82. among some Balkan remedies, and the explanation for the use of warm sheep skin is similar to the Hottentot's explanation of his use of the porcupine's stomach—that the animal eats all sorts of herbs and that by this remedy the mixture thereof is enabled to soak into the patient.

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278 C/ngama, a small greenish lizard about four inches long, is believed by the Native to be very poisonous. It is quick in movement and is called by the Nama, who kill it by thrown stones, the footed snake. The body is dried and powdered, and this is rubbed into scarifications over snake bites.

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757 The Kanker beeste, or cancer beetle, is a small red and black flying insect which appears in decayed wood in spring. It is rubbed to pieces on warts—when the wart is expected to rot or to fly away. The more modern-minded Barend uses Euphorbia milk for this purpose, but goes a step further with the beetle, for he applies it to cancers.

PREScriptions.

An old and much praised remedy is oubae C/namop, which consists of burned and powdered ostrich egg shells mixed with tail fat of sheep or goat. This is rubbed into the chest of

500 devorant, reliquumque domi pullucto, licet vitiatum, depascuntur, nullosque carnales, nec morbum harum morbidarum carniū esu, macellarii visceribus inseminandum metuunt, judicantes cum Italis, mortua bestia, venenum intermori: quae an emptorem unquam inter nostros cives, manu subitis avidā invenerit, dictu non est proclive; hoc sane exploratum habeo eos gammarorum, rajarum, astacorum, pagurorum, caraborum, et quorumcunque piscium captorum, effossorumque bulborum frequentem hiantemque institorem experiri, qui saepe arte deludens, invicem arte deluditur, quaerensque fragilli illidere dentem, offendit solido: Σίποι πρὸς Φοινίκας.

Virorum est expedire hyemi commeatum alimentaue, amygdala silvestria, cortice holoserico, coloris crocei: ari majoris radices, aptatas cibo: variosque bulbos: quae soli ostenta, et igniculo retosta fercula vetustatem ferentia, in scrobibus cryptisque proinde ac in penario, pro cupedilis, subsecivā operā, et tanquam *παρίρη* Cisalpini Afri reponunt: remotiores caveas Barbari effodiunt, in quibus solerter ad aliquot annos frumentum asservant, et quo sicca haec horrea habeantur, illis stramen ad justam spithamae[que] altitudinem internunt, eodemque latera spisse satis circumdant, denique frumento caeteroque commeatu complent, orificiumque cellae cōaretatum primo stramine et virgulto, denique quartā et novissimā (ut ita dicam) contignatione cavernam cespitibus, pari cum solo libra, contegunt, et ab omni corruptione tutam, longumque relinquunt, de nullo solliciti, nisi ut detegentes scrobem, compressam annonam omnem quantocius depascantur, ne aëri, lucique expositam aliqua calamitas tangat.

* In the last few lines there are several difficulties. I do not understand *pullucto*, *carnales*, nor *macellarii*.

123) This description of hunting and of the method to avoid the possible effects of the poison in the meat applies equally well to the modern Bushmen (cf. Schapera, *op. cit.*, 133 ff.)

124) The account given by the "Stavenisse" crew of the Xhosa corn-pits merely says: "They preserve their corn in cavities under ground, where it keeps good, and free from weevils, for years."

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500 horridioresque transalpinis, et qui introrsum degunt, non inficior. Hi quippe addictius regnantur, suoque regulo cum vitae et necis, jurisque dicendi potestate armato gaudent, quem summa veneratione prosequuntur, ejusdemque caritate flagrant: qui jura subditis de plano, sine iudiciorum litiumque anfractu, parte utraque audita, ex aequo et bono reddit, ejusque decreto stant, et imperio, legibus institutisque cordati viri, nullâ parendi morâ, nemine obstrepente, tanquam numini, ad amussim obtemperant. Ex idoneo auctore habeo, quod ejus pedibus quum tugurio, veluti palatio degreditur, seque in publico conspici patitur, mattas stragulasque in magnificentiam substernant.

Si quis filius familias à patre acerbè vapulasse, seque ad sanguinem usque caesum queritur: causa cognita, convictus vaccam districtus calidiorque pater, spectatae integritatis iudici, aequabilitatem juris exercenti, multam pendit: qui ubi dijudicandae controversiae, fortè nimium intricatae et obscuritate involutae, imparem se censet, ingenii sui viribus diffusus, concilio finitimarum gentium regulorum convocato, conciliandi causa considet, dicamque Princeps apolectis juxta secum ventilandam decidendamque exhibet: quorum calculo, pluriumque suffragio, partes tanquam magno justitiae et indulgentiae in subditos (semper fermè regentibus similes) documento, acquiescunt: hincque obsequium in Principem et aemulandi amor validior quam poena ex legibus et metus, praecipuè cum subditorum gratia et leges aequantur.

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70) "They deduce their origin," said the *Stavenisse* crew, "from a certain man and woman, who grew up together out of the earth and who taught them to cultivate the ground, to sow corn, milk cows, and brew beer" (Molsbergen, iii, 62; Moodie, 431). A somewhat similar story is found among the Zulu and Tswana tribes even now. I do not know the other version, according to which the ancestors of man descended out of the sky.

71) This refers of course to the Bushmen (Sonquas), and not to the Hottentots.

72) Some details in the following passages are based upon the written records of the *Stavenisse* crew; but a good deal has been added, either from oral information or from G.'s own idea of what is fitting.

73) The *Stavenisse* record merely says: "They are obliged to submit their disputes to the King, who, after hearing the parties,

The colour red, *java*, also takes its origin from *lau*, to ¹⁹⁶bleed; hence *java* or *java*, blood-like, blood-coloured—*i.e.*, red.

And at last, *to milk* is also *lau*—that is, to cause to flow, to make streaming—*viz.*, the milk.

To return now once more to *laub*, snake, and *laus*, fountain, ¹⁹⁶we see how both words were predicative expressions, saying ⁸²³*he* or *she flows* or streams—*viz.*, the water, which in Khoikhoi ⁸²⁵can be either masculine ||gami, or feminine ||gams, according to the emphasis of the speaker; afterwards these words become appellatives, meaning the flow-er. And as these words came from the same root, *lau*, the object which made the greatest impression on the human mind—and this was certainly the poisonous fiery snake, whose bite caused pain, and sometimes immediate death—became masculine; and the soft cooling water, which refreshed the exhausted wanderer, and nursed the trees, and gave life to the plants and herbs, received the feminine suffix. Then, when the original meaning of *to flow* and *to stream* was forgotten, mythology got hold of *laub* and *laus*, and made sure that *in every fountain lived a snake*.

In German, or, better, in the whole realm of Indo-¹⁷¹European folk-lore and mythology, we see, all over, the serpent and the water brought into connection. When Winkelried killed the Dragon, "*a rivulet suddenly streamed out of the hole of the Dragon*." All legends of dragons and serpents have their origin on the banks of lakes or rivers. We refer to Hercules, who killed the Lernaic Hydra. Apollo kills Python close to a fine flowing fountain, as one of the Homeric hymns tells us:—

ἀγχοῦ δὲ κρήνη καλὶρροός, ἔνθα ἐράκαιναν
κτείνειν ἀναξ Διὸς υἱός, ἀπὸ κρατεροῖο βιοῖο

At the fountain of Ares watched a dragon, who refused water to Kadmos and his followers. In Switzerland, if rivers break down from the mountains after a thunderstorm, the people say: "A dragon has come out." In Denmark Müllenhof found a legend, "that in the spot where once

171 a Lindwurm's (*i.e.*, a dragon's) trail was to be seen, now a brook is "winding. Beowulf kills the dragon who lives in the lake. Acheloos, the River-god, became a serpent when Hercules fought for Deianeira. Siegfriet kills the dragon in the cavern on the Rhine: and many more instances too numerous to mention. (See on this subject, Schwartz, "Ursprung der Mythologie," Berlin, 1860, especially pp. 58, 59, &c.; Peschel, "Races of Man," p. 252; "On Serpent Worship," Lubbock, "Origin of Civilization," pp. 186, &c.; Müller, "Americanische Urreligionen.")

825 So much as to the Serpent and Fountain superstition among the Khoikhoi. I have eagerly searched, but in vain, for indications of a serpent worship among the Namaquas, as we find among the Kafir tribes, especially the Ama-Zulu. What I heard and saw with my own eyes amongst the natives may here find place at once.

825 754 Not so many years ago a sorcerer died. When he felt his end approaching, he whistled, and all at once snakes of all sizes and of all descriptions came and assembled round their master, and crept over him, so that the eye-witness from whom I have this, and other people who were in the hut, cleared out as fast as their feet could carry them. The same person told me that he had a dispute once with that sorcerer about the power he exercised over the snakes, when the man told him that, if he doubted his witchcraft, he would call as many snakes as he wished to see. Upon which he whistled, and snakes of every kind approached from all directions, and the sorcerer took them from the ground and put them round his neck.

825 In January, 1872, I was on the mission station Warm Bath (or Nisbet Bath), in Great Namaqualand. I offered payment to the value of three and four shillings for large snakes, especially for very poisonous animals. No sooner was this known than a young fellow, of about twenty-two years of age, came to me and said he would bring as many as I liked, but he wished a goat for each pair. I agreed, and after some hours he returned with a pair of

776 vultures and hyenas, they are also considered ||gauna
775 ||ōra. A man who is killed as a criminal, or who is
761 slain according to the rules of the vendetta, or a slave
766 killed by the master, or enemies killed in the battle—
all are left to the animals of the desert to be feasted
upon, *so that they will be entirely annihilated*, they are also
considered ||gauna ||ōra khoïn.

838 There is also a cruel custom among the Khoikhoi, of
which I have convinced myself—that is, to leave elderly
people to their fate; some food and water is left with
them, and the younger folks remove to another spot.
Inquiring into the reason of this so repulsive practice, I
was told that it sometimes was done by very poor people,
who had not food enough to support the aged parents.
But sometimes, even if there was food enough, and if
people, especially women, who had cattle and milk-cows of
[54] their own, gave suspicion that they were under the influence
of ||Gaunab, and did secretly mischief by practising witch-
craft, they were left to die from starvation. The people,
awe-stricken, were almost compelled to fly from them.

776 It is, therefore, not strange that ||Gaunab, the evil-
spirit, is also invoked. They promised him offerings so
as not to provoke his anger, as is the case among the
†Auni-Nama, in the Walefish Bay territory. I am
almost certain that, before the Khoikhoi-tribes separated,
this bad Being, ||Gaunab, was generally worshipped, and
is of much older date than Tsūi||goab and Heitsi-eibib. It

● [17] is strange that the !Gabe-Bushmen, the !Ai-Bushmen,
the !Nunin, and especially among these the Heitguin (or
wooden noses), all know ||Gauna, whom they fear as an
evil-doer, while we find no trace of the name Tsūi||goab
or Heitsi-eibib. For these reasons I am of opinion that
the ||Gauna was an evil demon, known already to the
primitive Hottentot race, before there was a distinction
between Sān and Khoikhoïn. Tsūi||goab, however, was a
secondary Being, the national God of the Khoikhoi
branch.

22. Another custom, common to Khoikhoi, Bushmen³⁰⁴ and Berg-Damara—of whom the latter have entirely adopted¹⁷¹ the Khoikhoi language and manners—is the practice of⁷⁵³ cutting off a finger. This is done even to new-born⁷⁷⁶ children who are not a day old. As all sicknesses are⁷⁸² expected to come from ||Gauna, or from his servants, the practitioners of witchcraft, it appears that this custom is a kind of sacrifice or offering to ||Guana; and we are entitled to conclude that, in very remote times, human sacrifice must have been practised by the Hottentot race.

23. If a woman's or young girl's breasts itch, they say :⁸²⁷ "My son, my cousin, or some near relation, will soon arrive."

24. If a cow, during the night commences to groan in⁸²⁵ her sleep, the next morning she is caught, and a piece of⁷⁶¹ skin, just above the nose, is cut, so that it hangs down in the shape of an ear-ring or ear-drops. If this be neglected, the owner of the cow soon will die.

25. If a girl becomes of age, or if a wedding is to be⁵⁸⁵ celebrated, nothing but cows and sheep-ewes may be⁷⁸⁷ slaughtered; and if any other cattle is killed the couple is sure to live unhappy. The fattest cow or the finest young heifer is chased about the place by the young men, and thrown with stones and beaten with clubs, until she is so exhausted and trembling with fear that she allows everybody to come near and touch her. If she still should kick and show fight, it is a sure sign that the marriage will be a continuation of fights and quarrels between husband and wife.

26. The girl or girls who have become of age must, after³⁸¹ the festival, run about in the first thunderstorm, but they must be quite naked, so that the rain which pours down washes the whole body. The belief is that they will get⁸⁴² fruitful and have a large offspring. I have on three occasions witnessed this running in the thunder-rain, when the roaring of the thunder was deafening and the whole sky appeared to be one continual flash of lightning. This was among the !Gamiñus, on the banks of the Gei!āb

000 —Dr. Wangemann, "Lebensbilder aus Süd Afrika," vol. i., p. 82, Berlin, 1871.

If the heathens were as black as they are painted here by Dr. Wangemann, there would be no base of operation for the missionaries in the heart of the savage, and all that they boast of the progress of the Gospel among the heathens would be untrue. Does the prophet not say: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil?" Jeremiah xiii. 23. And how will our author then explain to us what St. Paul says to the Romans i. 19: "Because that which may be known of God is manifest in them; for God hath showed it unto them?"

We hardly can believe that Dr. Wangemann is as ignorant about the savages as he, according to the above statement, appears to be. If this be the case, the sooner he cedes his position to a more enlightened man the better. But if he is well informed, and we have no reason to doubt this, we must presume that he blackened the heathens simply to make the success of his mission work appear in a whiter light. It is very painful to us to charge Dr. Wangemann with this stratagem, which, pharisaical as it is, does not do credit to a director of Missions.

● 171 "There is an almost direct coincidence between this Khoikhoi myth of the moon and one among the Fijians, which is very strange. And still we are not justified in concluding that the one nation has borrowed it from the other. "Two gods," the Fijians relate, "disputed whether eternal life should be conferred upon mankind. Ra-Vula, the moon, wished to give us a death like his own; that is to say, we were to disappear and then return in a renewed state. Ra-Kalavo, the rat, however refused the proposal. Men were to die as rats die, and Ra-Kalavo carried the day." The temptation is great to explain the coincidence of decisive strange customs and peculiar

legends, by supposing that the people among whom they¹⁷¹ are found descended from a common ancestry in primordial times. But such coincidences merely corroborate the old maxim that among different varieties of men, in different regions, and at different times, the same objects have given rise to the same idea.—Peschel, "Races of Man," London, 1876, pp. 461 and 462.

²⁶ *After the death of the snake.*—I shall hereafter, in⁰⁰⁰ the third chapter, come back to this superstition, and only now mention that the words, |au-b snake, |au-b blood, |au-s fountain, |au to bleed, |au to flow, |au to bear ill-feeling, |avi (from |auñ to stream) to rain, |ava red, are all derived from the root |AU to flow, to stream, and we shall see why it is that in every fountain there is a snake.

²⁷ Alexander is mistaken if he calls ‡Numeep a Bush-¹⁰¹ man. The name of this so-called Bushman proves sufficiently that he was a Khoikhoi. The ‡Auni tribe live in the territory here spoken of. The poor Namaquas are also called by the others, Bushmen, especially when they are servants, or if they lead a Bushman's life, and have no cattle and sheep.

²⁸ *Labouring under an attack of dysentery.*—Sometimes⁰⁰⁰ the brackish water works so strongly on the bowels that one who drinks it is immediately taken ill.

²⁹ |naras.—This fruit is a Cucurbitacea, almost as¹³⁷ large as a newborn child's head. The flesh of it is eaten raw, and the seeds are kept for the dry season, when there is no fruit. The seeds taste almost like almonds, and are at present to be got from confectioners in Cape Town. The Topnaars or ‡Aunis of Walefish Bay and Sandwich Harbour, and all the Bushmen tribes along the coast of Great Namaqualand, live partly on this fruit. It is to be met with from the Orange River mouth as far as latitude twenty-one degrees: but it grows only on the sandy coast.

³⁰ Redman, or |Ava-khoib, is identical with Khoikhoib,¹⁰¹

quarter, the moon loses in size, until at last nothing of ⁷⁷³
 ||Khāb is to be seen. His mother, the sun, has thrown
 him away.

I have, in the preceding pages, also drawn a comparison ¹⁷¹
 between *Tsūi||goab*, the Dawn, and *Heitsi-eibib*. In Greek ⁷⁷³
 mythology we meet with a similar interpretation of the
 changes produced in Nature by the rising and setting sun.
 Œdipus marries Jocaste (the Dawn), after he has killed
 his father Laios (the Night). Still more striking is the
 similarity of ideas in the myth of Hippolytus and Phædra,
 when compared with Heitsi-eibib and his mother. Del-
 brück has most ingeniously endeavoured to prove this
 legend to be the explanation of the phenomenon we see
 passing every month in the sky, between moon and sun.

The Khasias in North-western India have also brought
 sun and moon into connection, accusing him of being
 inflamed with love for his step-mother, the sun, who throws
 ashes in his face. And for this very reason it is that we
 see the spots in the moon.

The Esquimo also accord to the moon an unnatural
 love for his sister the sun, who smears some mud over his
 face to frighten him away.

On the Isthmus of Darien we also meet with the
 superstition that the so-called man in the moon is guilty
 of incest with his sister.

The various ideas which different nations have
 entertained about the moon, and also about the so-
 called man in the moon, are very curious. It is
 impossible to give here a survey of all the supersti-
 tions and legends of this kind. The most interesting
 may, however, here find a place. It is very peculiar
 that the moon and the hare are brought into connection in
 various parts of the world. Besides the Khoikhoi, the
 Herero, a Bantu nation in South-west Africa, have a
 superstition, that, if it is the last quarter of the moon,
 Omueze uanos' ombi—that is, the moon—has burnt the
 hare (Hahn, "Hererogrammatik," p. 155). In Germany

171 (Westfalia, Soester Börde) the country people say, that if a
 773 hare screams in the daytime, he is asking food from the moon. Adolf Bastian tells us somewhere that the Japanese see in the moon a rabbit pounding rice in a mortar. The late Hans Conon von der Gablentz, the great commentator of Ulfilas, showed me a drawing of a Chinese coin, on which was to be seen a hare sitting under a bush, and the moon above it.

Benfey, in the "Panchatantra," relates an Indian fable, according to which Indra puts the hare into the moon (Benfey, "Panch.," 1,348, 2,549). The Roman Catholic missionaries, Huc and Gabet, travelling in Central Asia, came to a city where the feast of the moon-cakes was celebrated. Their host, a disciple of Buddha, gave to each of them a cake on which the likeness of a hare and the moon was imprinted. In the Hitopadesa, the hare represents himself to the king of the elephants, as the messenger of the moon. In fact, one of the Sanskrit names of the moon is *çacin*, "the one with the hare" (*vide* Benfey, "Sanskrit-English Dictionary," *çacin* and *çaca-dhara*). The god of the moon is often represented sitting in a carriage drawn by two antelopes and having a hare in his hand. The natives of Ceylon also pretend to see a hare in the moon. In Saxony an old nurse told me that a hare was to be seen in the moon. Also, if a child is born with a split lip, or a so-called hare-lip, in Northern Bavaria and in Westfalia, and in the neighbourhood of Magdeburg, the nurses will ascribe it to the influence of the moon. Shakspeare evidently must have known also some of these superstitions regarding the moon, when Caliban says to Stefano, "I have seen thee in the moon!" Be this enough. It would, indeed, fill a small volume to enumerate all the various ideas each nation entertains about the moon.

|Garubeb.

006 This name of Heitsi-eibib is a mere local appellation